

Do you have to stand there or are there more back of you? and doesn't and no chance of sitting down on someone's knees or so?

Well, the question is are we foolish or not that we try to go out to the country tomorrow. We can always come back in the evening you know; and most of you will have to come back, I'm quite certain because that what we are planning - there may be a few who have to stay overnight but there will not be too many, and I'd almost say it will be practically by invitation. So it is not just a question of going out there and having a good weekend; that we reserve, I hope for later, in the Spring when the weather is a little better; this is simply in the nature of inaugurating some kind of a new venture, starting something on a different kind of a basis.

And you know I've said before that we will use Friday every once in a while for talking about what the plans are; what our aims will have to be and how to sustain it; and how to expect from the different people who will participate that they keep the right attitude towards an experience of this kind. We wouldn't start it if the idea was not so closely connected with work on yourself, so it is not just a matter of even physical work; and it's not a question of foregoing certain pleasures and perhaps suffering a little bit because of the cold. Now, it is a question of working together and that sometimes you do not like other people. And sometimes you yourself are obnoxious. You're put in a very difficult position when you want to maintain it for the sake of work, because in the ordinary conditions of life, you will not seek out that kind of a contact and you will want to be by yourself or you might say to live your own life the way you would like and you want to select your friends and you do not wish anyone who starts to interfere with what you think, with what

you feel, or whatever your ambitions may be. And in work you are up against it because you will be thrown together with people that perhaps you will not like and, in exactly the same way, maybe they don't like you and maybe under conditions of that kind, certain tendencies will come out and it may not be very good for the group as a whole. And before you understand what is needed for the group as a whole, you will have to know what it is like for you. And that the sole aim all the time has to be on your own work and the wish to become conscious. And if you forget it, you miss again and again the reason why you want to go on.

I've said it before - this has to be paramount. It's the one thing for yourself that you want to do for yourself in the presence of others and when you are so together with them, regardless of whatever it may be that is required of you, and regardless of whatever the conditions are which are not so nice perhaps. But you still have to stand it for the sake of your own goals. And if you have to make certain adjustments which ^{you} in ordinary life you perhaps would not make, you would make now. And that the strictness of adherence to this kind of principle has to be apparent and in that whatever you undertake and whatever work that has to be done will be done - impossible things sometimes - sometimes idiotic things in your own idea; or doing things with which you disagree and for which you have the perfect right to disagree. And at the same time, certain things that have to be done simply for the sake of continuing to offer opportunities for yourself to find yourself - to find what is you - to really become clear about that. And not to have any particular interpretation which is not based on anything real, but

to know, for sure that is you, and that there is no mistake and no getting away from it. These are the opportunities that you will have and if you do it in order to find out what is the truth for you, what is the reality and you dare to face it, then you will continue. And if that is not the case, that is, if there is no desire to want to find out, again, a place like this in the country is not proper for you. And then you have to stay away because you have to be honest.

So I foresee many possibilities of people who might try and for sometime perhaps want to come; and then their reasons will change a little bit because it may not be all that they have thought it would be. And sometimes they may think that the results should be a little bit quicker. And they are not given to you in that way and that whatever the results are that you obtain, it may be in the beginning you don't understand at all why you should have to go through all of that. All of this you have to take as a whole, because what may be good for you may not be good for someone else or reversely and it is always the totality of the group that has to be considered and not reach, not really, each person individually. And only if you could understand what is needed for the group as a whole to maintain work, that then, perhaps, you can adapt yourself too.

We've had some talks with people there. It is the kind of community, I would call it "conservative" - that is there are certain standards based on the way people there have lived already for many, many years - perhaps a little narrow, narrow-minded, but in any event, sufficient for them to live by and for them to wish to maintain it. And in talking about this kind of an affair, which is a little unusual because, after all, why would a group of people

of thirty or forty come up and work in the garden or why even would they want to come out on a cold day and why would they put up with all kinds of inconveniences and what is there that is going on when they sit together and they talk-talk-talk or perhaps even when they play a little music. What is this kind of a group up to? To what extent is it a little danger invading a very nice, I say "conservative" community. And although we are a little bit away from the general village, of course, and it is much more rural, there are still people who are around and there is, fortunately or unfortunately, a town board who is supposed to look after who comes in and who settles down; and what is the danger involved in anyone having any kind of an affair going on so that they perhaps, and I would almost say it this way - and perhaps (_____ ? _____) might be disturbed in their sleep. And they have a perfect right, because that is their community. There is something that one feels every once in a while, that when a person thinks he is entirely free, maybe he is forgetting that he is still part of the little world in which he happens to live, and that there are requirements which he has to fulfill because he is part and he can say that he doesn't like the democracy of that kind. But he must get out; or if he wants to continue, he has to adapt himself to the conditions as well as he can without giving up too much of his freedom to which he is entitled also for himself. And this question of the personal freedom and the wish to behave in the way he feels that he can do and which of course will not do any harm to anyone else, may also be looked at by outside world which surrounds him from a different standpoint. And

there is this kind of an intrusion into what is now a community and to what extent will we be able to adapt ourselves to it.

I say this because it is a result of a conversation with a lawyer who has to draw up some kind of a contract, and whatever there is that he thinks and whatever he has been brought up with, and living in that community himself, and his father, there are certain there is a certain amount of knowledge, he knows about it. And we come in. And what can we do to present to him a certain picture that we are, in the first place, not a menace but that we are well-meaning and that we do it for definite purposes (?) of ourselves. And, as I say, it may not always be understood. There are strict rules in this kind of a village - rules against, let's say, trailers, which they don't want. There is a zoning law; there is a division of certain territory and land that belongs to a residential section. And this is the place where we are and bought some land, on which there is a barn which was used for agricultural purposes. And now, we enter that - into a kind of a zoning law which allows residences and which is called residential. And although farming is quite alright, it will only be allowed that one person or a family with a small or large house could live on that kind of property. And that the barn, being originally agricultural, would have to be changed perhaps and called a residence. But a residence is subject to certain rules of how far it has to be away from the road and, unfortunately, the barn is too close to the road even to be changed over into a residence. To some extent we're up against it; on the other hand it can be solved quite easily because we simply put up a little house enough away - far enough away from the

road and then consider the barn an adjunct or some kind of a studio. But the activities that we can continue with in this, this particular section of the country for the time being will be purely agricultural because about that there can ~~be~~ not be any objection. And to some extent you might say if I happen to be the person who happens to live there, that I could invite at certain times certain of my friends who come and visit and we work in the garden because it is busy and we want to do a lot of things and even at that we could sell the produce of such a garden. In any event, it could be considered like a private house where friends come and gather and then around the campfire - perhaps we cannot even make a fire outside, I do not know that as yet - but in any event in front of the hearth or whatever we may have as a fireplace. We sit and talk and happen to talk about Gurdjieff. There's no objection to it. But you see what it involves.

We will go to the village every once in a while for materials. ~~xxxxxxxx~~ We will be noticed by people; there is no question that in a little village there is a great deal of gossip and particularly when it is unknown, all opinions are free. For that reason, that which we will produce as an effect, a kind of an impression we will create on the community as a whole has to be very strictly understood of what it should and should not be. You see, in the last instance you will affect me, and you will also affect work. And for that reason since I am the main instigator of all this, I will have to set up certain rules of conduct and certain rules of appearance. And you have to understand why I do this, because I don't want to have any name attached to a group of us. I don't want any criticism. I want to maintain work from the basis where it is meant, and I don't want

it dragged down simply because we happen to be a little bit, you might say, badly dressed, or, not, in the eyes of the community, belonging to that what they are accustomed. It may not look very much like a studious group sometimes. And what we can get away with in the city - and you know very often I have talked about it - it is now much more necessary to understand that we will be judged by our appearance. I'll be very plain about that. There is no objection for anyone to have work clothes on but, there is definitely an objection to dress in a certain way what we now in the present time call hippy or beatnik. And that I will not have. Each person who comes will be under a very strict scrutiny.

In the barn there is a scale which is a scale which is used for weighing. It used to be used for weighing hay; this time we will use it for psychological lightness. Each person will be as if be placed on that scale; and he will have to pass. And whatever it is that perhaps is not right, I will have to have a right to tell him. And this is the conduct that I will expect. And it does not mean that you have to dress up and that you have to come in your church or your best suit, your clothes that you would wear to church. You come as you are. You could put on your work clothes there. I don't want sloppiness. I want a representation of people who are honest, serious, and in earnest; have an eye for their own appearance, and it has nothing to do with how beautiful you are. It has to do with your total posture and the way you comport yourself. Whatever this kind of a rule of judgement will be, it is very difficult to explain it, and I cannot really define it in any way, but I think you know it better than I do. And you know when you are negligent, when you are too ~~dirty~~ dirty, when you expect certain people

to accept you the way you are. All of that you have to look at. And to look at it from this standpoint: that you are going to drag this kind of community that we try to put up in the midst of something that is perhaps a little conservative, and perhaps even too conservative for your taste - you ~~are~~ will drag it down and that will drag down work. It will drag down also Gurdjieff. It does not mean that your soul is exactly the same as what you appear to be, because your soul can be quite pure and your interest can be quite pure and the reason why you want to come may be correct and at the same time that what you are physically, for as long as you live on this earth, you will have to conform to certain rules that may have been put up by someone else, but if you want to live there, you have to conform to such rules.

How it will be in practice, again, we will see, but you will be the judge. And I will not hesitate one moment if in my opinion you are not living up to a certain standard that I will set and to which I expect you to live by. This is in general.

The question of how to work here; ~~in~~ what you should do, to some extent, I think that since it is a little trip, you can prepare yourself sufficiently to know that you are ~~in~~ not going to be and there is not going to be any unnecessary gossip. There is not going to be any particular wish to distinguish yourself. There's going to be solely - there's going to be solely work for yourself in the presence of others, and helping each other and understanding each other to the extent that you are capable; to that you would wish someone else to understand of you, you are exactly under the same obligation. There is no room for vanity; no room for conceit; no

room for anger; try to understand that. There is no necessity to differ and to fight or to get on bad terms with each other. That you have to be very careful for, because this is exactly one of the things that you feel sometimes you are entitled to, that you can let go; and don't if you can possibly help it. That there will be difficult situations; there will be disagreements; there will be, of course, something like fighting out with words, and whatever it is that perhaps you cannot settle, we can settle more or less together, but within this as a certain rule you have all the freedom in the world and your conscience will have to help you to see that whatever work you do, you do conscientiously, because I'm not going to be after you and I'm not setting up a school where a certain amount of schoolwork has to be done in a certain time. And I will very seldom try to remind you that work is important, because I assume that that is what you know and that is the reason you come. There is not going to be, that kind - you might say supervision. The supervision is left to you. And to the extent that you know that you fit and that you really belong, because it gives you an opportunity, to that extent you will know that you can continue. And you also must know that if for some reason or other that you do not live up to such, to such quality of your work, you must know that your conscience should not allow you even to be there or to think about it.

Several things will come up without any question, and they will have to be settled at the proper time and I hope that you will remain honest in telling me about certain things that you believe are not quite right and perhaps should be changed. You may be wrong and maybe you don't understand it and perhaps it can be explained. But in any event don't carry a grudge against anyone. And behave

like a human being should behave who is trying to become conscious and understand himself. And that during that process maybe you have to fight a little bit against certain tendencies that you might have. You might even say suppress them, but if you do, I hope it will be used as an opportunity for you to wake up. And that the way you can teach anyone else is only by your own manifestation. How you are as a human being trying to become conscious and that that ought to be apparent and on that basis you will be able to work together. Otherwise you fall into ordinary life and you will be in ordinary life hundreds and thousands of times during the day. Every once in a while you may have a flash of a certain kind that reminds you, and maybe sometimes you will want to sit somewhere else and contemplate. We will talk about these things many times when we are there; when it's not too cold to contemplate when you're sitting on the field.

But, you see, we start this as a new venture and one has to be very clear about that, because I would not like to have any misunderstanding; and I would not like to be accused afterwards that I haven't warned you, that it is going to be a rather difficult situation psychologically. That it will be difficult financially, there's no question about it. And that there has to be solidarity among us, also, without doubt; we all have to understand a responsibility which is on all of us, because it is not mine - I've explained that last week. It is not my property. I function only, and almost I would say temporarily, simply because someone has to take that responsibility to help create for this group as a whole a place outside of New York where work can be understood and be

maintained. And where the persons who come here gradually will find a "pied a terre" from where they ^{can} then operate and also can operate as you know what I said last week, in ordinary life in order to keep in touch with it and not to forget that they are human beings and not as yet angels or, the thought might occur to you that sometimes you think you're conscious.

So with that in mind we start on this and we will be there tomorrow - and just a little practical advice - don't expect to be warm at all - not even if you work ~~in~~ in the sweat of your brow - it's going to be cold. You have to dress warmly. You have to bring all the food that you might need and want to eat for yourself or for someone else. Nothing is going to be there, except perhaps the coffee or something that you can make, if we have the possibility of making it. So this you have to consider very well. There are no further expenses connected with this - this time - those I think who come together in one car ought to share maybe some gasoline expense. After all, you cannot expect the person who owns the car to take care of you. If there are certain arrangements that have to be made also when you get there and want to go home, take the bus or whatever it is that you might want to come back on a Sunday - try to arrange it with Frank, because he will ~~k~~ now. And I think that the drivers have to know, naturally, where to go and how to get there - and I think Sally - have you? made some maps also. Whatever there is available, make sure that you get the right place; also the telephone number of the barn - it may be useful in case you get lost. So you see, there is the situation - if you can leave from here try to be at the Index office tomorrow morning by not later than 8:30 -

so that we are sure that every person gets into a care whre he really belongs. The list is also available from Frank and in general, help; don't think that someone else is going to do it for you - you do - what you think you can do and you look around and you use your eyes and you use your ~~your~~ brain - and you become helpful in order to make this - let's call it a success, or at least smooth going - so that there is no energy that is unnecessarily lost - and that really in this kind of an undertaking you show that there is a certain masculinity and femininity in you and that you really belong to that kind of an attempt. You set out as it were on a journey - and you will be for some time partners - and you will have to learn to stand each other's manifestations. Regardless if you like them or dislike them - you will be judged by exactly the same measure. So keep this in mind - try to see what you can extract from it so that in giving you will receiv it - that what you wish - what you give you might ~~i~~ say is your ordinary life - to be able to live together for a little while a couple of hours - what you can receive is your inner life because of the atmosphere that can be created and that what you wish as a real something in you - to be satisfied by whatever possibilities happen to be presented to you, that you can take it in the right way and that you honestly will strive during tomorrow and if you come again on Sunday - really to live in accordance with that kind of a golden rule for yourself - and don't make it a silve rule - or a copper one or a brass or tin - don't take anything that you know has to be put on a certain level down to a lower level - don't allow it - this is your conscience - that has to tell you that if you actually value these kind of ideas for yourself and you believe in them - and to some extent you might say that you are committed to

it - then keep it pure and don't let anyone and don't allow anyone to take away whatever you consider a treasure for yourself - and help the other person to maintain that same thing - I say when you're honest and sincere you can do it, but when you're not honest with yourself, you never be honest with anyone else - and that ultimately the honesty is required when you wish to meet and walk with God - that is really the essential quality that should be touched and you should hold up in front of you - and that you might say in moments of silence you can pray to - it can be done of course if we wish - there's no question about it - there's no question about the ability of all of us to be able to do this but you must not fail and it is not a question of just doing it for one day - the maintenance is over a longer period - it applies to your psychology - it applies to your emotions - it applies to your ability to help - your ability to constantly remember that you have something to do not just today and not for a couple of days - and not until the New Year, all throughout next year you will be under that constant obligation to keep on helping as much as you possibly can - we will not be free from that obligation for some time. I've warned you about this - you must know what you're going into - you must know that this is for some time - not overnight, not a week; it's an obligation you put on yourself for a few years in any event. Otherwise it is not worthwhile to start it and it surely is not worthwhile to spend any money - any money that you have earned and that you would give - it has to be spent correctly - and there should be a return - an interest for you, otherwise why should you give to this kind of an undertaking. It is an investment for your spiritual life - and you use simply ordinary methods in order

to become as such a symbol for that what you really wish for yourself to have that kind of a freedom - to be able to live as a man even in a community that maybe a little bit conservative - at least it will give you a chance to see what your value is. To whatever you are. If you're honest you will (_____ ? _____)

So I think it is understood now for the different people who want to go tomorrow that they will be at the office at 8:30 and not later so that approximately by 10:00 you will be there. And I don't want to say anymore about it because I've said already more than enough and for the rest it's up to you - because what is the use for me to repeat all the time such things that you should know - you should know already by instance - no one should have to tell you.

The different things people perhaps don't know is the question of work and I always am afraid that regarding work there are still such misunderstanding and whenever I listen to some tapes and there are new people and then some of the older try to explain it and it is sometimes very good as far as description of work is concerned and it's absolutely no good as far as new people are concerned. You see what is always the difficulty when you are engaged in something that you like and that you know you're apt to become a little fanatic or go under the assumption that everyone else knows it as you will provided you ~~jm~~ explain just it - in a very few simple words. And you think that is all there is to it as far as work is concerned - and the new person who may be interested and he may be looking for something - you really don't know how they look - and you don't know enough about them - why they are looking for something - and in what direction they would like to have that search go - and

what do they expect of their life. Because many times the expectation is nothing - based on the development of the soul ; because there are a few people who are really interested in that - sometimes you may think that I talk a little bit too much about death because I'm a little older and it's really not that at all - because I have no.. not in mind physical death, I have in mind getting stale - prematurely dying in any one of the 3 centers - and constantly having a desire to do certain things for nothing - that I call dying to ordinary life - as against it is the constant wish to remain alive to see that the conditions of life are adjusted in such a way that that what you call life has the best chance - you possibly can give it - and also that there is an expectation and gradually out of this attention to your life something will develop that is of more value much more worth than the present way in which your life happens to be expressed - and if then of course when one is interested in life that then there are various ways ~~exist~~ open for anyone who has that kind of an accent of his life placed on the possibility or that what is now potential - wanting to make that a reality - and that there are naturally many different ways for such a person - dependent entirely on how they have been thinking or feeling or with what they ~~g~~ have been associated and there you get a group of new people, 5 or 10, and each one of them is different - not only astrologically but also because of their wishes, by which they want to attain certain things and the agree... the degree of payment they are willing to give and what they wish - to sacrifice - and you start to talk to such a person about a little bit of something that we call ABC of work and what meaning can it have when you don't even link it up with what is - that if you do it, what will it bring for you in your daily life and not the accent of

the necessity for man to evolve and get away from earth. Many times it's forgotten that what most people are looking for is something in their daily life that will help them and not necessarily make it easy but at least will give them clarity and what they wish is to place and to be able to place the different problems they have to face in a certain way so that they then can have hope that ultimately it will be solved - and that they get out of this state of despair - or out of this state of having to churn around within their minds constantly the same kind of thoughts without getting anywhere whatsoever - and that after a little while of course they get disgusted - even with the way life is now treating them- and the way they have to consider themselves as living in life - and their inability to, you might say, to get out of it, or to be able to understand the life for whatever it is or what it still can give them: their interests in what they have been reading; the way one has to spend one's time; how one considers already the necessity of a responsibility of that what ought to be done and to what extent one's conscience is already developed at least in a certain direction that you have to meet your obligations - and that you know that certain things must be done in this life - liking it or not - and that regardless of what you are doing now, tomorrow is a day longer, another day again much further away from the possibility of solving problems if you don't face them today. What you don't pay today, you pay twice tomorrow because you get more and more crystalized, and the realization that such a thing can happen even when you are 20 years old - this is how that is not understood, that even with their so-called interest they keep on hammerin on the same damn thing

- all the time without getting anywhere - and a repetition of many many things in certain cliches and words - that they have simply taken over from someone and which have no validity and no content for themselves - they keep on repeating and as a result what are their questions worth - nothing else but a little parrot who happens to think and remember certain ideas - that he has read somewhere - and now parades with them, as if it is their ownhis own property. One first has to know what is alive in a person - and for that reason you have to ask him what is alive in him - what do you really wish and then to see to what extent that is clear - and to see to what extent in their voice there is a real desire to show you that they are alive and that something has to be done for them because that requires a solution for them - but how often these ordinary questions are based on a little curiosity - which is so satisfied so easily and when they know just a little bit about what it is all about - and yes we call it objectivity and impartiality and so forth - before you start to explain what you might mean by the word simultaneity - they have lost entirely their interest because they even don't know what you are talking about. This is many times the difficulty for new people and unless you can make it attractive enough, unless you can touch something that they believe that is of interest - that is of interest to them and which may nothing....have nothing to do with work - but simply stimulates them either in their minds or in their feeling - maybe then they come back in order to ask certain questions and when the questions are asked, I would almost say you have them because then there is a possibility that the question, when it is honest, when of course, when they want to ask it as a question, when it is something of concern to them, that then you can link it up with that what is then an expression of their being and then when you once have hold of that, it is up to your flexibility to see to what extent you can now connect up with that question what are the

thoughts that are in their mind and then go from there right away to more and more understanding in the direction of, let's say, objectivity, of telling them that even in this life they are already dying - and in this life it has to be realized - not for the sake of the "hereafter" and not for the sake of their soul which they have to build - but for the sake of their ordinary relations in ordinary life - the way at the present time their energies are wasted and how useless the different thoughts or the feelings are - and to what extent they have absolutely no right even to meddle into the affairs of someone else. And all the time they are and everybody is, living in that kind of nonsensical something that exactly like a newspaper is published today and forgotten tomorrow because something else a little bit more important comes up. This is the difficulty of being able to talk about work because you see, besides having to have a little bit of knowledge of what work means, one has to learn how to present it and how to use - as you know I many times make reference to the use of one's voice - and how necessary it is to be able to, at a certain time, to stop that kind of an expression and to let it sink in and to know that although there are many many important relations regarding such contacts, that not everyone of them ought to be brought up - at the proper time only and perhaps after a long kind of a wait and a period of patience - when one wants to talk to a person- if you make it interesting, when it is one person there is a limit to what you can say. When there are many people in a group, there is no limit. The limit is simply measured out by the person who happens to listen. Because the obligation in talking in a group is, that you give much for different people who are at different

places and because of that much of that what is being said - let's say on a tape - and when you listen to it - is not meant for one person only and it can sometimes become very monotonous because maybe you lose interest or maybe you get a little too tired. At the same time in each of them there ought to be something for everyone. And that one...whenever a person attends any kind of a group, they have to take something from that group for themselves to digest it, at the level where they live and whatever range there may be of the different subjects - something must be there that touches a person so that he will say emotionally: "this must be worthwhile". This is the difficulty, I think, that when you have a group of new people in a group or when you have a person you talk to individually that you want to give much too much and that you think that your interest, of course, is shared by the other. And don't forget that your interest is based already perhaps of several years acquaintance with the ideas and because of that you may be a little - I call it fanatic, a little bit insistant, a little bit critical that someone is not taking it immediately the way you had meant it, or the way it has grown for you; and you forget how long it may have taken you before you even understood the word "observation" and what was meant actually by doing it and the experience; how often that you would have and been able to put it in real words and that after 5 months or a year or 5 years, this whole concept of work may change. So that when you are at the present time in your development, that it is so easy to say what now belongs to you and it is so difficult to remember how it used to be when you were so-called "new" and you were facing this kind of work with exactly the same willing and

earnest attitude of someone who is -as we simply say, "new in work". There is a great deal you have to learn about that. I think you have to try it time and time again. It may not be so easy in the beginning and still it will only give you an opportunity to find out what you really know; otherwise it will stay in your head; you think you know; you think even that you could write it up; you think that you could talk for one hour. And when you're faced with that kind of a problem of having to talk to someone who does not know and where you don't know where that person happens to live, you simply pass by even if that you you are saying is perfectly correct. The advantage - why one has to try - is not only that you will find out what you don't know, it is really that that what now is not entirely clear to you, under the influence of someone who is willing to listen, certain things take place in you and you are forced everyonce in a while to formulate where before you would not have to formulate, because there was no question in your mind about it, and the question now happens to come from someone else. For that reason you have to be extremely grateful, because how else would it become clear to you. You cannot in your own questioning be all around, because a person is only up to a certain point, grown up. And the number, the total number of his experiences is not one hundred percent. Sometimes we are very limited in whatever we experience ourselves and therefore we have to have a communication with others who can tell what is their experience so that perhaps we can understand a little more of the totality of human being. A human being is like a sphere as far as the totality of all experiences are concerned. A sphere as a sphere is not at all complete. I call it a sphere. You can call it a circle if you

like, because much of it is superficial anyhow. For that what a man should become is an all around totality of a unit. And he can only supply from himself a limited quantity and someone else can give him and he can, by means of a certain form of extrapolation - it is not exactly that because it doesn't come from him - at the same time his openness to wish to place it can give him almost an insight in the experience of someone else and in particular when that what is described, as a description attached to it as coming from his essential being. The closer one comes to the center of that kind of a sphere, the more possibility there are of really covering many more aspects and many more facets of one's own experiences because of the nearness of that what is real truth. And in that sense, that what one tries to do when contacting other people, try to explain of that what you now are forced to explain and what otherwise you would never have to explain because you would pass by it and sometimes not even know that it is a kind of a problem that you ought to consider and that exactly the word how difficult is to enter the world of someone else, and really understand it; why they are doing what they are doing. Even if you say that they are mechanical, you don't even know why they are that way mechanical and moreover many times you are critical because it is not your mechanicality. How it is you get when you want to talk about work in a very simple way and you talk at first about generalities and gradually you make your tone of voice a little bit more intense, a little bit more serious I would say, and then so that it is more convincing, so that the person you are talking to will understand you really mean it. And then as the next step, it has

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time - to think about what kind of a type it might be. And I cannot go too much in detail, but I do and I am interested in what you're doing in daily life and how you earn your money and what is your father and mother and are you part of a family and are you married and have you children and how many and how is the relation with your wife or your husband. All these things become important, when he doesn't know anything about the background and one assumes that an ordinary human being is an ordinary human being - very ordinary like we are....ordinary. So that you hope that perhaps - and you can expect it to some extent - that the other person has something very definite which belongs to that person and that that could be uncovered. Then maybe you can find the Achilles Heel by which you can enter into the field of what is required for them to be opened up sufficiently so that you are allowed to play in that field as it were. It's not such a long program.....process. Progress can be made, if you wish, every day, but you have to think about it and you have to have a certain willingness to do it and of course you have to get a little bit out of your own way to allow the other to come in or that you allow yourself to wish to come in, to enter, to really become partly...part of the other person. And then maybe there will be friendship, maybe there will be understanding. Maybe not so much time will have to be spent in useless thoughts about each other. Maybe you can have some facts and not gossipy facts. Maybe there is something reliable that can be established because you understand the background and maybe at times if you want to play in the theater, you will have to learn what the roles are of the other actors. I say it is not so difficult and it is not so time consuming. It is only something that you could be interested in if you really want it and the question of

solidarity of a group of people from different walks of life who usually would not meet because they would not be interested in the ordinary things in which you are interested in, but who now happen to get together because of the interest which is a little bit more outside them and towards which each person of a certain seriousness usually would have to strive. In any event that his face is directed towards that kind of a possibility of what is this reason of my life existing on earth and then because of that and because of the existance of a group, you can then communicate on that basis first, as an aim, and then fill in what you are and what you bring towards it and what the other is willing to understand of you and what you are willing to understand of the other. Such work that could be done and such marvelous results that could be achieved. Don't be selfish; don't be too self-centered; don't be too alone. Share as much as you dare. You can if you wish really and the end you will not know, because you can't even see it and you don't even know what is in store for you because this kind of a treasure that then is being built up will be for you, in reality, Heaven. You see this purpose of a group may have nothing to do with the A B C's of work. It has to do with life as you have to live it and with answering to the problems of life as you see them and as, as..others have faced them and maybe on that basis there will be a chance really of straightening things out. In the long run all of that will come together in one point. And how long do we have to wait until such a point is reached.

To your work in general. Everything included.

(in a low voice:) Why don't you drink?